CHAPTBR XII

THE ORIGIN OF THE IGNORANCE

> By energism of Consciousness[1] Brahman is massed; from that Matter is born and from Matter Life and Mind and the worlds.
>
> *Mtmdaka Upanishad.*'''''•

> He desired, "May I be Many", He concentrated in Tapas, by Tapas he created the world; creating, he entered into it; entering, he became the existent and the beyond-existence, he became the expressed and the unexpressed, he became knowledge and ignorance, he became
> the truth and the falsehood : he became the truth, even all this whatsoever tliat is. "That Truth" they call him.
>
> *Taittiriya Upanis]iciii.*'\'

> Energism of consciousness[1] is Brahnin.n.
>
> *Ta it f irm Upanis h a d.* .1:

IT becomes necessary and possible, now tliat so
much has been fixed, to consider at close quarters
the problem of the Ignorance from the point, of \ 'iew
of its pragmatic origin, the process of consciousness
which brought it into existence. It is on the basis
of an integral Oneness as the truth of existence that
we have to consider the problem and sec how
far the different possible solutions are on this basis
applicable. How could this manifold ignorance or
this narrowly self-limiting and separative knowledge
arise and come into action or maintain itself in
action in an absolute Being who must be absolute
consciousness and therefore cannot be subject to

[1] !. 1. 8. + II. 6. •{ III, 2-5. ^rapns.